

THE  
**Salisbury Spelling-Book,**

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FOR THE USE OF  
**SUNDAY SCHOOLS;**

WITH  
**Historical and Moral Extracts**

From the New Testament,  
AND  
Prayers for Children of different Ages  
at the Sunday Schools.

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**THE SECOND EDITION,**  
CORRECTED AND ENLARGED.

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1786.

THE  
Salisbury Spelling-Book  
FOR THE USE OF  
SUNDAY SCHOOLS;  
AND  
A LIE is a foul blot in a man,  
yet it is continually in the mouth  
of the UNTAUGHT.



Ecclesiasticus.



TO  
THE HONOURABLE AND  
RIGHT REVEREND  
S H U T E,  
LORD BISHOP OF SALISBURY,

The following Compilation  
IS MOST RESPECTFULLY  
INSCRIBED

BY HIS LORDSHIP'S MOST OBLIGED,

MOST OBEDIENT,

AND DEVOTED HUMBLE SERVANT,

THE EDITOR.

TO THE HONOURABLE AND

RIGHT REVEREND

BISHOP OF CALVERT

THE BISHOP OF CALVERT



THE FOLLOWING

IS MOST RESPECTFULLY

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THE EDITOR.

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*Preface to the Second Edition.*

**T**HE principal defects of the different plans of education, and courses of instruction, which have been offered to the public, appear to arise from the want of peculiar methods of instruction for different ranks of people. The first years of childhood indeed must be formed on the same principles of religious, domestic, and social duty, and the same elements of useful learning. But at a certain age, to make education most effectually useful to future life, it seems expedient that different lines of study should be pursued with a view to different ends. To the noble, the opulent, and the independent, much inconvenience may not arise from indiscriminate instruction: And the liberal professions partake so much of the same common principles, that no injury perhaps is there sustained, which may not be repaired by subsequent diligence and method. But children, who are to be placed in subordinate occupations, the success of which does not at all depend on the acquisition of those general principles, that are derived from the higher parts of literature, suffer much from the want of books, which might mix with their religious and moral instruction, such principles of useful learning, as would be preparatory to their particular occupations. And of such children those are the chief sufferers, whose life is destined to the labours of the country. In all the different delineations of study for the improvement of education, at least in our

own language, the husbandman, the labourer, and the poor in general, have been neglected. The admonitions of the very acute Inquirer into the *Causes of the Wealth of Nations* have not yet had their effect; the elementary books used in parochial education continue still equally unappropriated and uninstruative. Yet, if a few proper elementary books were made for the use of our *Free Schools*, and those schools were more confined to the original object of their foundation, nothing it should seem would be wanting to complete the *general* education of the lower ranks of people.

Towards their *religious* education much had been done by the excellent *Society for promoting Christian Knowledge* before the institution of Sunday Schools. But of all the means for improving the morals of the poor, Sunday education seems to be the best, and in the hands of Providence will probably prove an effectual resource.

Amidst the loud applauses, which this new species of education extorted from a public immersed in dissipation, yet not insensible to the calls of virtue, a few obscure voices were heard in opposition to the general plan, but on principles which did no credit to their humanity or discernment. The public has sufficiently decided in favour of Sunday Schools; it is therefore unnecessary here to enter into a defence of them, after the learned advocates and patrons which they have found. Instead of a defence of their utility, I beg leave to offer for their use and convenience, this second edition of a *Spelling-Book*, which it has been my endeavour to improve by many alterations and additions.



Since the publication of the first edition I have met with several other spelling-books, which, as well as that of the pious and excellent Mr. Raikes, are confined to lessons of religious instruction, and consist in great measure of passages collected from Scripture; among which *the Child's First Book*\* seems to deserve the preference. But the common cause of religious education, and not the desire of detracting from the merits of other spelling-books, obliges me to add, that they all appear to me liable to the objections which render Mr. Raikes's book† not sufficiently adapted to children, nor to the express purpose of Sunday Schools. For the attention of Children is not enough directed to the duty of the Lord's day; the passages from Scripture are taken without selection, and thrown together without arrangement; they contain too much of what is unintelligible to a Child, and not enough of the essential heads of Christian faith and morality, to serve as introductions, which they ought to be, to the reading of the New Testament:‡ they contain too many figurative and oriental expressions; too many other words remote from common use: and, what is of the greatest consequence, they abound in expressions of devotion which is too elevated for the conception of a Child; and effusions of contrition

\* Published at the expence of the Society for promoting Christian Knowledge.

† See the preface to the first edition of this Spelling-Book.

‡ I cannot omit this opportunity of recommending a very useful introduction to the Old and New Testament, published originally in Ireland, for the use of the Irish poor, by a Lady of high rank, and written with much simplicity of language, and in an excellent method. It was reprinted in London for F. Knight, St. James's Street, 1775.

and remorse too acute for his feelings and experience. To create a sympathy with severe contrition, more knowledge of human life, if not personal experience of its uncertainties, and of the weakness of our nature, is required, than can fall to the lot of a Child. Lord Clarendon, who had experienced both the honours of life, and its afflictions, asserts<sup>§</sup> that "the warmth, "and zeal, and piety, and devotion, which are "the effects of religion, never find room in the "hearts and breasts of men, who have not been "long conversant in the world, and observed "the vanity and inconstancy of it." Whether Lord Clarendon has not removed the effects of religion to too late a period; whether the consciousness of present blessings is not capable of raising the mind to grateful and sincere adoration, without the remembrance of past misfortunes, every one must judge from their own feelings. But certainly children, whose little minds are influenced only by the history of the passing day, and are with difficulty abstracted from sensible impressions, cannot be susceptible of such effects. If so, the ill-consequence is obvious. For what has been early admitted into the mind without meaning, and imprinted by habitual practice, gains but too late, in the most improved understanding the natural force, which is necessary to give it efficacy. How much this cause contributes to make the repetition of prayers the mere exercise of ritual devotion, there are probably few who cannot determine from their own experience.

With the above-mentioned objections before me, I have made the following alterations in this

§ In his Dialogue on Education.

Second Edition: the language in many places is made more simple; the stories are made more appropriated to the Lord's day; the moral observations run more in the first person, that the sentiments may become more immediately the Child's own; the prayers are preceded by short lessons on the nature and obligations of prayer, in order to teach children, as early as possible, *to pray with the understanding*; and some additional *Extracts* from the Old and New Testament are given.

In the *Extracts* some alterations have been made in the language of the common translation, which the reverence that is due to the sacred text, and the caution which is necessary in every departure from the received translation of the Scriptures, will not allow me to leave unaccounted for. In some passages the expression has been altered to make the language more easy, as, page 97, *when the dead shall be raised, never to die any more*, instead of *raised incorruptible*: page 115, *I spared them for my name's sake, that it should not be polluted*, instead of *I wrought for my name's sake*: page 116, *I declared unto them, for I lifted up my hand unto them*: same page, *my hand spared them, for my eye spared them*. In other passages the expression is rendered more full, to prevent any misconception: for this reason, page 56, *in private* is added to *when you pray*, that our Saviour's expression might not appear to injoin only private prayer.

When the translation seemed not to express the meaning of the original, I have in one instance\* given a different version, which at least

\* Page 84, *Glory be to God on high; on earth peace, and mutual good-will amongst men*.

affords a definite sense, instead of what is indefinite and obscure. Without entering at large into the discussion of a passage, which has been so much agitated, † it may perhaps be sufficient to observe, that as the peculiar spirit of gospel morality is founded on the duty of mutual benevolence, and was the constant subject of our Saviour's admonitions;—if to this we add, the turbulent and seditious temper of the Jews about the time of our Saviour;—and consider further, that the principal advantages which the improved state of modern society has over the ancient world, so conspicuous in the intercourse between Christian nations, may be attributed chiefly to the benign influence of gospel truth;—what else so fitting as *mutual benevolence among men*, to form a part of that prophetic benediction, which was pronounced at the birth of the *Prince of Peace*, the Saviour of mankind?

In another passage, p. 78, I have omitted, what, I think, is evidently a marginal interpolation. The passage runs thus in the common translation, *And when she saw him (the Angel Gabriel) she was troubled at his saying, and cast in her mind, what manner of salutation this should be.* The words omitted are *at his saying*. I shall not here detain the reader by enumerating the several reasons which concur to prove the spuriousness of the words omitted; but shall content myself with referring him to Mr. Griesbach, who has omitted the words in his edition on the authority of MSS.

The story of *Eutychus* does not include his recovery, because it was not intended to give an

† See Palairot, Pearce, Bowyer's Conjectures, &c.



instance of the miraculous power of St. Paul, but of the misfortune, which happened from carelessness and indevotion at church, if we may so call the first Christian assemblies.

The account of *the Prodigal Son* I have terminated with his return, and the forgiveness of the father; because the moral of the parable is there complete, so far as it relates to us. The remainder of the parable, is necessary in its place, and was necessary when it was spoken, on account of its application to the jealousy of the Jews; but would unavoidably distract the attention of a Child, if not explained; and if explained, would weaken the proper effect on the mind of a child, by its double application. Much of the morality of the New Testament, especially that which is delivered in parable, is directed to peculiar objects and circumstances, and requires explanation in the application.

I have added a Conclusion to the Spelling-Book on the subject of *Confirmation*, that Children might in the course of their reading become earlier acquainted with the nature of that duty, than they usually are. I was induced to make the addition from a sense of the importance of this duty, which I felt (I confess, for the first time, with its due expression,) from the affecting performance of it at the late confirmations in the diocese of Durham. The necessity and importance of this rite might be gradually opened by easy progressive lessons mixed with the other reading, in a series of elementary books for children, so as to impress them a clear and distinct knowledge of it, and

prepare them for the solemn performance of a duty which is commonly very ill understood.

In this edition the *Church Catechism* has been omitted, partly because it is too difficult for the youngest children, for whom this Spelling-Book was intended, and partly to make room for additional Extracts from the New Testament, &c. I thought further to repair the loss of it by a *Catechetical Exercise on the difficult words of the New Testament and Liturgy, and the general heads of Christian faith and moral duty*: but as the Spelling-Book would not admit of such an increase, I have given only an Extract from it as an Exercise against *Lying* a subject of the first consequence to all children but especially to poor children, for the reason which is given in the Motto prefixed to this edition.

Salisbury, August, 1786.

## 5 DE60

### ERRATA.

Page 19, for *plumbs*, read *plums*; and from Table VI. er  
*plumbs*.

Page 69, line 4, after *our past sins* add *on condition, that*  
*forgive one another.*

Same page, last line, *all-powerful*.

Page 117, line 11, for *be* read *ye*.

[ r ]

abcdefghijklmnopqrstuvwxyz &.

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
W X Y Z.

a e i o u y.

abcdefghijklmnopqrstuvwxyz &.

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
V W X Y Z.

a e i o u y.

\* a e c f d j g k b h i l p m o  
n r q s x t f u w v z & y.

A G J B L C E K H D I F  
M U N Q T R O S P  
X V Z Y W.

a q b p o c d n i l e f m k g j h  
r z s y s x t w v & u.

A K B I C J D H E G F  
L T P M S Q N R O  
U Z V Y X W.

\* As Children of a retentive Memory get the Alphabet by rote, and thus deceive the Teacher, the above may be used to prevent it.



a b c d e f g h i j k l m n o p  
q r s t u v w x y z &.

A B C D E F G H I K L  
M N O P Q R S T U V  
W X Y Z.

Et, ft, fi, fi, ff, fl, fl, fb, fk, ff, ff, ff.

ct, st, si, fi, fs, ff, sl, fl, sb, sk, ffl, ffi, fsi.

a b c d e f g h i j k l m n o p q  
r s t u v w x y z, &.

A B C D E F G H I K L M  
N O P Q R S T U V  
W X Y Z.

Et, ft, fi, fi, ff, ff, fl, fl, fb, fk, ff, ff, fl.

ct, st, si, fi, fs, ff, sk, fl, sb, sk, ffi, fsi, fsl.

a b c d e f g h i k l m n o p q  
r s t u v w x y z &.

A B C D E F G H I J K L M  
N O P Q R S T U V W  
X Y Z.

ct, st, fi, fi, ff, fl, fl, lb, lh, lk, fi, fi, fl.

a b c d e f g h i k l m n o p q r  
s t u v w x y z &.

A B C D E F G H I K L  
M N O P Q R S T U V  
W X Y Z.

ct, st, fi, fi, ff, fl, fl, lb, lh, lk, fi, fi, fl.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

I II III IV V VI VII VIII IX X.

## TABLE II

ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
av	ev	iv	ov	uv
ax	ex	ix	ox	ux
		B 3		

## TABLE II.

ba	be	bi	bo	bu	by
ca	ce	ci	co	cu	cy
da	de	di	do	du	dy
fa	fe	fi	fo	fu	fy
ga	ge	gi	go	gu	gy
ha	he	hi	ho	hu	hy
ka	ke	ki	ko	ku	ky
la	le	li	lo	lu	ly
ma	me	mi	mo	mu	my
na	ne	ni	no	nu	ny
pa	pe	pi	po	pu	py
ra	re	ri	ro	ru	ry
sa	se	si	so	su	sy
ta	te	ti	to	tu	ty
va	ve	vi	vo	vu	vy
wa	we	wi	wo	wu	wy
ya	ye	yi	yo	yu	--
za	ze	zi	zo	zu	zy



## TABLE III.

*Words of Three Letters.*

All, and, are. Bad, bid,  
bit, bow, boy, but.

Can, cry. Day, did. End.  
For.

God. Has, hat, her, him,  
his. Lie, lip. Man, men, met.

Nor, not, now. Off, oft, old,  
out, one. Put. Rag.

Sad, she, fit, fix. Try. Vex.  
Use. Was, who. You.

## TABLE IV.

*Words of Four Letters.*

Beat, book, boys. Case,  
comb, come.

Deal, deed, **dick**, dobs, does,  
done, down.

Fear, find, fine, five, folk,  
four, from.

Gave, glad, gone, good, grew.

Hair, have, help, hide, hope.

Jack, Jane, just. Keep, kept,  
kind, know.

Land, laws, last, left, lies,  
look, lose, lost, loud, love.

Made, meek, mend, mind,  
miss, mock, more, much, must.

Near, Pain, play, pray, pull.  
Read, rest. Same, says, sees,  
self, some, such, sure.

Take, tell, than, that, them,  
they, this, time, told, took,  
town, tree, true.

Wasp, wash, ways, week,  
went, were, when, whom, wild,  
will, with, work.

Wick, will, wish, wear, well.

**TABLE V.**

*Words of Five Letters.*

**Break, Cause, cease, cheat,**  
child, clean, cross. Deeds.

**Eight, earth. First, found,**  
frock, fruit. Great. Hands, haste,  
house.

**Knows. Large, learn, least,**  
lords, loves. Mates, meant,  
might, mouth.

**Noise, nurse. Ought.**

**Shall, shame, spoil, steal,**  
stick, still, stung, swear, swell.



Teach, thank, there, their,  
 thing, those, three, times, tried,  
 turn d.

Which, whole, world, worse,  
 worst.

---

II.  
**TABLE VI.**

*Words of Six, Seven, and Eight Letters.*

Church	Faults	Learnt
Mouths	Praise	Things
Plumbs	School	Taught
Thought	Thoughts	Friends

# LESSON I.

*Consisting of Words of One Syllable.*

God made the world; and all things in it.

God made me.

---

## II.

The first day of the week is the Lord's day.

I must not break the Lord's day.

## III.

I must not work on the Lord's day.

I must not play while all  
good boys are at school, or at  
church; but I must read my  
book at school, and must go to  
church, and pray to God to  
make me a good child.

## IV.

O God, help me, who am but  
a child; to keep this day as a  
good child ought to keep it.

## IV.

God loves all those who are  
good, and mind his laws.

The laws of God are just;  
and were made for the good  
of man.

## V.

God is at all times near me,  
and sees all my deeds, and  
knows all my thoughts.

© God, keep me from all bad  
deeds, and all bad thoughts.

## VI.

When a child, who is told  
of his faults, says he does not  
care, there is no hope that he  
will mend them.

When a child is told of his  
faults, and does not mend them,  
there is great fear that he, who  
is a bad child now, will, by and  
by, be a bad, bad child, and  
come to a sad end.



**VII.**

I must do hurt to no one, if I can help it.

I must be kind and good to all, and then all who know me, will be sure to love me.

I must do as I would be done by.

I must not steal.

**VIII.**

I must tell no lies.

No child will tell a lie, who has not done some bad thing.

A lie is oft worse than the deed, which it is meant to hide.

One lie is oft the cause of more.

## IX.

Take care not to play with bad boys; for in time they will make you as bad as they are.

I must not play as I go to school, and lose my time; but must make as much haste there as I can; and when I am there, I must sit still, and mind my book.

## S T O R Y I.

*Consisting of Words of One Syllable.*

Jane Land would not do as she was bid ; but when she was told not to do a thing, she went and did it to vex them who told her ; and she would then tell lies to hide it.

Her nurse had a tree, on which grew large red plums. Jane would go and beat down the fruit off the tree, and then tell her nurse that Jack Dobs did it.

One day, while her nurse was gone to church, Jane stayed

at home. Now she thought that she was quite safe, and that no one could see her : and so she took a great stick, and beat down all the plums off the tree. But she did not know that God sees all that we do, and oft brings to light, when we least think of it, what we have done wrong.

One of the plums was a fine one to look at, so she bit a piece off it ; but there was a wasp in it, and it stung her, and made her lip swell a great deal.



She was in so much pain,  
and it made her cry so loud,  
that a man who heard her  
came to help her, and he told  
her nurse who it was that took  
the plumbs.

All this was for the lie, which  
she had told, which was found  
out, when she least thought of it:  
and so it will be with all bad  
boys and girls, who tell lies,  
and steal, and break the Lord's  
day.

## STORY II.

*Consisting of Words of One Syllable.*

Dick Wild was a bad boy.  
He did not love to go to school,  
for he did not love to read his  
book. His book put him in  
mind of his bad ways, and told  
him that he ought to do such  
things as did not please so bad  
a boy as Dick.

For he did not love to wash  
his hands or his face clean,  
nor to comb his hair. Dick  
did not use to take off his hat,

nor to make his bow to those he met ; nor when he came to school, to him who was so good as to teach him to read his book.

And when he was in school, he did not use to mind his book, but made a noise, in hopes that he might make the rest of the boys as bad as he was. When he was out of school, Dick did not use to be with the good boys and girls, but he went with all the worst boys in the town, and learnt all their bad ways.

On the Lord's day, when all good boys were at church, or at school, Dick would be at play with those bad boys, and learnt to swear, and to lie, and to cheat.

At last, Dick was got to be so bad a boy, that he lost the love of all the boys in the school, and of him who was so good as to teach him his book: he was sent from school, that he might not spoil all the rest of the boys.

But Dick did not mind this; for he had no shame. Dick



was glad that he had left school ; and when his old school-mates went to church, Dick would go and meet them, and mock them with those bad boys, who first taught him to break the Lord's day.

The good man who used to teach him his book, told him that bad boys can not be true friends ; and that they who break the Lord's day, are sure to come to a bad end. Dick did not care for that ; but we shall see, by and by, how true that was, which the good man told him.

## TABLE VII.\*

*Consisting of Words of One and Two**Syllables.*

Ask	Bee	blef-seth
a-bout	big	blef-sings
ad-vìce	birds	bo-dy
af-ford	blefs	Corn
a-fraid	bread	catch
af-ter	brought	com-mands
a-gain	build	con-fent
al-moft	base-ness	coun-try
al-ways	be-fore	cru-el
a-ny	be-ing	Dog
a-pàrt	blef-fed	days

\* It will be necessary to tell children, that in the words, which are marked with the accent, the stress is to be laid on the second syllable; and that in the words, which are not marked, the stress is to be laid on the first.

de-pàrt	flow-er	horſe
de-fèrve	fly-ing	health
din-ner	for-give	hap-py
diſ-trèſs	for-gòt	hav-ing
draw-er	fra-med	hay-rick
drink-ing	fur-ther	hea-ven
du-ty	Great	high-er
dwel-ling	ga-ming	him-ſelf
Ear	ga-ther	ho-ly
elſe	get-teth	ho-ney
em-plòy	gi-ven	ho-nour
en-ded	go-ing	ho-ped
en-tice	good-neſs	I-dle
e-vil	goſ-pel	in-ſect
Feet	Hand	in-ſtead
flew	hare	in-to
foot	haſt	Jump-ing
firſt	hath	Kind
fields	haſte	keep-ing
fa-ther	heard	know-ledge
fin-deth	heart	Leſs

life	mo-ney	part-ing
long	mor-ning	pass-ed
lord	mor-row	pas-time
length	mo-ther	per-ceives
laugh-ing	Nests	pe-rils
lear-ned	nought	play-ing
les-son	neigh-bour	plea-sant
liv-ing	nei-ther	pock-et
lit-tle	ne-phew	pow-er
lon-gèr	ne-ver	prais-ed
Mist	num-ber	pray-ers
mos	One	pre-pare
ma-ker	our	pre-sent
ma-kest	ought	pret-ty
mam-mà	on-ly	print-ed
man-ner	o-pen	pro-per
ma-ny	o-thers	pro-phane
mas-ter	Pass	pul-pit
meet-ing	pierce	pur-suits
mer-cies	plough	Run
mind-ful	pa-pà	rich



read-ing	ser-vice	trust-ed
rea-son	se-venth	Ve-ry
re-gàrd	fil-ly	vi-ces
re-spèct	fin-ner	Walk
rest-ed	small-est	well
rich-es	spi-rit	wise
Saw	sta-ture	wool
set	stu-dy	words
son	sun-day	would
sun	sup-pòse	walk-ing
said	swear-ing	wick-ed
seen	Thou	wis-dom
sent	turn	wi-ser
fung	trees	wor-ship
shewn	taught	worth-less
shone	ta-ble	wrang-ling
strength	ta-ken	Young
sab-bath	them-sèlves	youth
safe-ly	there-fore	young-est
safe-ty	thir-teen	_____
sea-son	thy-sèlf	_____

II.

SERIES OF LESSONS.

*Consisting of Words of One and Two Syllables.*

I.

The worlds were framed by  
the word of God.

In six days the Lord made  
heaven and earth, and all that  
in them is.

II.

And on the seventh day,  
God ended his work which he  
had made.

And he rested on the seventh day from all his work which he had done, and blessed the seventh day.

### III.

Therefore we must keep holy the sabbath day, that is, the day of rest, for the Lord made it holy.

Six days of the week may work be done, but the seventh is the day of rest, and holy unto the Lord.

### IV.

Trust in the Lord: be not wise in thine own eyes: fear the Lord, and depart from evil.

Trust in the Lord, and he shall be thy help, and shall keep thy foot from being taken.

V.

If finners entice thee, consent thou not.

Walk not thou in the way with them ; for their feet run to evil.

VI.

Do no hurt to any thing, that is less than thyself. Sport not with the pain of others.

Pierce not the smallest insect for thy sport : for they are all



the work of the Lord; and  
he hath blessed them in their  
season.

The Lord perceives thy cruel  
pastime; and will turn his ear  
from thee in thy distress.

## VII.

Happy is the man that  
findeth wisdom, and the man  
that getteth knowledge.

Length of days is in her  
right hand; and in her left  
hand riches and honour.

## VIII.

Go to the ant, thou slug-  
gard; think of her ways, and  
be wise.

My son, make much of time:  
life is short. Our life shall pass  
away as the trace of the cloud,  
and come to nought as the mist.

## IX.

Christ commands us in the  
gospel to pray to God, and hath  
taught us how we ought to pray.

He hath told us, if we pray

to God in his name, God will grant us what is proper for us, if we deserve it.

We must pray to God to forgive us our sins, and that he would help us with his holy spirit to lead a good life.

But God will not forgive us our sins, if we do not forgive each other.



*A Morning Prayer to be used  
every Sunday by the Scholars  
at the Sunday Schools, who  
are under Ten Years of Age.*

Pray, [Sir,\*] pray to God to  
bless me, to make me a good  
child, that I may always be  
mindful of the day which he  
has set apart for us his creatures  
to pray to him and worship  
him. Pray to God that he  
would look down upon me,  
and help me, who am but a  
child, to keep this present day

\* Fathers, Mothers, and Mistresses, will alter  
this address as circumstances require.



as a good child ought to keep it, not in idling about, not in playing and swearing, not in strife and wrangling, but in reading my book, and in going to church, and in hearing his holy word. O! pray to God that he would so help me with his goodness, that as I grow in stature, I may grow up in favour with God and man, for the sake of Jesus Christ our Lord.

*An Evening Prayer to be used  
every Sunday by the Scholars  
at the Sunday Schools, who  
are under Ten Years of Age.*

Praised be God, who hath  
brought me safely to the end of  
this day. Pray, [Sir,] pray to  
God, that he would bless me,  
and grant that the words, which  
I have read and heard to-day,  
may be so printed in my heart,  
that I may always have the fear  
of him before my eyes. Pray  
to God that he would have  
mercy upon me, and forgive  
what he has seen amiss in me

this day past ; and for the time  
 to come would teach me so to  
 number my days, that I may  
 apply my heart to the study of  
 his word, and may not forget  
 the Lord my maker, in the days  
 of my youth. Beseech him to  
 preserve me from all the perils  
 of this night ; for it is he only  
 that makes me dwell in safety ;  
 for the sake of Jesus Christ our  
 Lord.



## STORY III.

*Consisting of Words of One and Two Syllables.*

There was a little boy ; he was not a big boy, for if he had been a big boy, I suppose he would have been wiser ; but this was a little boy, not higher than the table, and his papà and mamma sent him to school.

It was a very pleasant morning ; the sun shone, and the birds sung in the trees. Now this little boy did not much love his book, for he was but a silly little boy as I told you ; and



he had a great mind to play instead of going to school.

And he saw a bee flying about, first upon one flower and then upon another; so he said, Pretty bee! will you come and play with me? But the bee said, No, I must not be idle, I must go and gather honey.

Then the little boy met a dog, and he said, Dog! will you play with me? But the dog said, No, I must not be idle, I am going to catch a hare for my master's dinner, I must make haste and catch it.

Then the little boy went by a hay-rick, and he saw a bird pulling some hay out of the hay-rick, and he said, Bird! will you come and play with me? But the bird said, No, I must not be idle, I must get some hay to build my nest with, and some moss and some wool. So the bird flew away.

Then the little boy saw a horse, and he said, Horse! will you play with me? But the horse said, No, I must not be idle, I must go and plough, or else there will be no corn to make bread of.

Then the little boy thought with himself, what, is no body idle? then little boys must not be idle neither. So he made haste, and went to school, and learned his lesson very well, and the master said he was a very good boy.



## STORY IV.

*Consisting of Words of One and Two  
Syllables.*

Not long after, on a Sunday, this little boy went out into the fields by himself, to look after birds nests ; for he thought that Sunday was made for little boys to run about and be idle. And so he thought that everybody else would run about and play with him.

And he met an old man, and said, Old man, will you



come and play with me? And  
 the old man said, No; I cannot  
 play with you to day; for I  
 am an old man, and have  
 lived a great many years, and  
 am going to church to thank  
 God because I have lived so  
 long.

So he went a little further,  
 and he saw a young man, and  
 he said, Young man, will you  
 come and play with me? And  
 the young man said, No; I  
 cannot play with you to-day;  
 for I am a young man, and  
 God has given me health and  
 strength, and many other bles-

sings ; and I am going to church to thank God for all his mercies shewn to me, and to pray to him, that he would make me always mindful of him, and of the day which he has set apart for his service.

Then he went on a little further, and met a good many little boys, as little as himself. Now I am sure, said he, that these little boys will go and play with me. So he ran up laughing and jumping to the first of the little boys, and said, Little boy, come and play with me. No, said the little boy, I will play

g to with you to morrow, but I  
 r all cannot play with you to-day;  
 and or we are all going to church,  
 ould to read our prayers in the  
 l o prayer book, and to hear what  
 h h the minifter shall read to us.

For our master (that is our  
 little master walking with those two  
 little boys) told us that Sunday  
 was not made for little boys to  
 an about and be idle, but to  
 with read their book at school, and  
 ghing to church, and pray to God  
 f the to make them good children,  
 boy No and to bless them, and their  
 play fathers and mothers, and their

master. I am sure that our  
 master is very kind to us, and  
 would not tell us what was no  
 right, and for our good.

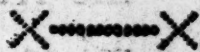
The rest of the little boys  
 would not speak to him ; and  
 he was afraid to ask them to go  
 with him.

So he went home to his  
 father, and told him that no  
 one would play with him. His  
 father said that he was a fine  
 little boy ; and that all good  
 boys went to school on a Sunday  
 and said a prayer to their master.



on the morning and at even,  
 and read their book to him, and  
 went to church, and read their  
 prayers in the prayer book, and  
 heard what the minister read  
 to them.

And the little boy said that  
 he would be a good boy. So he  
 went to school on a Sunday,  
 and to church, and said his  
 prayers, and read his book, and  
 was one of the best boys in the  
 school.



## TABLE VIII.

*Consisting of Words of Two and Three Syllables.*

A-side	e-ve-ry
af-sist	Fil-led
ap-poin-ted	fri-day
Be-came	for-fake
be-have	faith-ful-ly
bet-ters	Hol-den
be-stow-ed	In-cline
Chil-dren	Kind-ly
com-mit	Low-ly
con-cerns	li-ar
cre-á-ted	ly-ing
De-stry-ed	Man-kind
Eár-nest-ly	me-rits
e-tér-nal	mí-se-ry

No-ah	stea-ling
O-bèy	sub-ject
o-pen-ly	sun-day
Per-sons	sub-mit
plea-sure	swear-ing
pu-ni-shed	Sa-vi-our
Ran-som	flan-de-ring
re-frain	fuf-fe-red
re-joice	Tea-chers
re-tùrn	tru-ly
re-mém-brance	thanks-gí-ving
re-pén-tance	Un-till
Sa-ved	Up-òn
sa-ving	use-ful
so-lemn	un-gráte-ful
for-ry	world-ly
stead-fast	wic-ked-ness

III.

SERIES OF LESSONS.

*Consisting of Words of One, Two, and  
Three Syllables.*

I.

This is the Lord's day: we  
will be glad and rejoice in it.

We will thank the Lord for his  
mercies; we will praise God  
for his blessings bestowed on us.

II.

God hath appointed this day  
as a solemn day, a day of prayer  
and thanksgiving.



O God, help me, that I may  
make a right use of it, both to  
thy praise, and to the saving of  
my own soul. VI

## III.

What shall I do to be saved?  
I must be sorry for my sins,  
and commit no more.

I must not trust to myself.  
I must pray to God to keep me  
steadfast in the fear of him, and  
in the study of his holy word.

I must pray earnestly to him,  
that neither the love of gain, nor  
the love of pleasure, may draw

me aside from my duty to God, and to my neighbour.

#### IV.

God created the world, and filled it with all things useful to mankind.

But mankind became ungrateful, and forgòt God, who gave them all those blessings :

Untill God punished them for their wickedness, and destroyed every living creature from the face of the earth, all but a few just persons.

## V.

By NOAH, his sons, and their children, the earth was again filled with people.

But mankind became again as wicked as before ; and their crimes and their sins were so great, as to make them subject to death, and eternal misery.

Who now could save them ?  
What man could be found so just, as to be a ransom for the whole world ?

## VI.

What no *man* could do for the rest of men, the son of God did for them.

He took upon himself their sins, and suffered death upon the cross for the sins of the whole world.

He rose again from the dead, that through his merits all men, by repentance, might have eternal life.

## VII.

Our Lord was put to death



on a Friday, ~~and~~ on the third day, that is, on Sunday, he rose again.

The sabbath was therefore now kept on the first day of the week, in remembrance of Christ's rising from the dead.

In the beginning of the world, it was kept on the seventh day of the week, in remembrance, that God on that day, after creating the world, rested from the work that he had made.

## VIII.

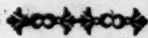
Return unto the Lord, and  
forſake thy ſins : make thy  
prayer before his face, and  
offend leſs.

A prayer out of a poor  
man's mouth reacheth unto the  
the ears of God.

When thou prayeſt in private,  
enter into thy cloſet, and when  
thou haſt ſhut the door, pray  
to God, thy father, who is in  
ſecret, and God who ſeeeth in  
ſecret, ſhall reward thee openly.

When we perform our duty to God in prayer, let it always put us in mind of our duty to one another.

Let us remember, that God has declared unto us by his son, Jesus Christ, that he will not pardon our sins, if we do not shew kindness, and forbearance, and forgiveness to one another.



*A Prayer to be used every Morning and Evening, except Sunday, by Children, who are under Ten Years of Age.*

Pray, [Sir,] pray to God that he would bleſs me; and that he would incline my heart to all that is good, and turn me from every thing that is evil. Pray to God, that he would aſſiſt me with his holy ſpirit, that no worldly concerns may ever make me ceaſe to honour his holy name and word, to keep as I ought to do the day appointed for his ſervice, to call upon him,



to give him thanks for all his mercies, to put my whole trust in him, and to serve him truly all the days of my life. O pray to God that I may never forget that it is my duty to do to all men, as I would they should do unto me; to honour and obey my father and mother; to submit ~~myself~~ myself to all my masters and teachers; to behave myself lowly to all my betters, and kindly to all my equals; to refrain from lying, stealing, slandering, and swearing; and to shew forbearance and forgive-

ness to all others, as I hope  
 that my sins will be forgiven by  
 God, for the sake of his son,  
 Jesus Christ, my saviour.

## TABLE IX.

*Consisting of Words of Three, Four, and Five Syllables.*

Ab-hór-rence	Em-ploy-ed
A-póf-tles	En-á-ble
A-feeñ-ded	E-ver-láf-ting
A-na-ní-as	E-du-cá-ti-on
At-tén-tive-ly	Fi-ni-shed
Be-há-vi-our	Fol-low-ers
Be-ne-fác-tors	Glo-ri-fy
Chrif-ti-ans	Hal-low-ed
Com-mánd-ments	Hap-pi-er
Con-gre-gá-ti-on	Hap-pi-ness
Con-vé-ni-ent	Im-pró-ving
Cre-á-ti-on	In-strúc-ted
De-voút-ly	In-dús-tri-ous
Di-li-gence	In-strúc-ti-on
Du-ti-ful	Ir-ré-ve-rent
De-lí-ve-red	Im-mé-di-ate-ly

Me-mo-ry

Re-li-gi-on

Na-ti-on

Sub-sis-tence

Ne-ces-sa-ry

Sal-va-ti-on

Ob-sti-nate

Se-ri-ous-ly

O-bé-di-ent

Tes-ta-ment

O-ver-whel-med

Tres-pas-ses

Pos-sés-si-on

Temp-ta-ti-on

Re-noun-cing

Vouch-saf-ed

Re-ve-rent

Un-der-stand-ing

Re-demp-ti-on

What-e-ver

Re-lá-ti-ons

Who-so-e-ver

Christi-ans

Com-mand-ments

Con-gre-ga-ti-on

Con-ve-ni-ent

Con-ve-ni-ent

De-vout-ly

Dis-tin-gu-ish

Dis-tin-gu-ish

Dis-tin-gu-ish



## IV.

## SERIES OF LESSONS.

*Consisting of Words of One, Two,  
Three and Four Syllables.*

## I.

This is the Lord's day. Let us keep it holy unto the Lord, in remembrance that Christ, who died for our sins, rose again on this day for our redemption.

## II.

The sabbath, on the seventh day of the week, was kept by the Jews in memory of the création being finished.

The sabbath, on the first day of the week, is now kept by us Christians in memory of our redémption.

## III.

O Lord, let this thy holy day always call to my mind the merits of my saviour, who died for me.

And let my thoughts be employed, and this day be kept as becomes the remémbrance of so great mercy.

And when I am at church, let me never forget that I <sup>am</sup> in thy presence; but let my

thoughts be so fixed on thy service, that I may pray to thee, and hear thy word attentively, seriously, and devoutly.

## IV.

The *Bible*, that is the books of the *Old* and *New Testament*, contain the word of God, and every thing that is necessary to our salvátion.

The *Old Testament* was written by holy men, who were instructed by God; and contains an account of the création of the world; of the peopling of it by the children of Adam and Eve, who were our first parents;

of the wickedness of mankind  
and of the wrath of God, which  
overwhelmed the world by the  
flood.

The *Old Testament* teaches  
how the world was again filled  
with people; and how God gave  
his laws to mankind, that they  
might obey his statutes, and be  
saved.

## V.

The *New Testament* was written  
by other holy men, who were  
followers of Christ, or instructed  
by his apostles. It teaches  
how God sent his Son into the



the world, to awáken men from their wickedness, to call them to repéntance, to teach them his will, to set them an example of all goodness, which they might follow, and be saved.

The *New Testament* shews us how the Son of God was put to death by a wicked and obstinate nation ; how he rose again on the third day, and sent certain chosen men to preach his word unto all nations.

How he ascended into heaven, and will bring all mankind to

happinefs, who believe in him  
and repènt of their fins, and  
keep his commandments.

## VI.

In the Lord's prayer I am  
taught to pray for four things

First, That all men may  
every where worship God with  
pure heart and mind; thus  
*Our Father, which art in heaven  
hallowed be thy name. Thy king-  
dom come. Thy will be done,  
earth as it is in heaven.*

Secondly, That God would  
send me and all men whatéver

necessary for our subsistence:

*Give us this day our daily bread.*

Thirdly, That he would forgive us for our past sins: *For-*

*give us our trespasses, as we forgive them, which trespass against us.*

Fourthly, That he would preserve us from all temptation to sin in future: *Lead us not into temptation, but deliver us from evil.*

These and all other prayers are taught to offer up to God, in sure hope of his mercy, we deserve it, because he is mighty, and alpowerful, and

reigneth for ever and for ever:  
*For thine is the kingdom, and  
 the power, and the glory, for  
 ever and ever.*

## VII.

By the Lord's prayer we  
 learn to place all our hopes in  
 God; and to know that it is  
 our duty to shew forgiveness  
 and kindness to one another, if  
 we hope ourselves to be forgiven  
 by God; and to remember that  
 all our good thoughts, words  
 and actions proceed from God,  
 and that we cannot do any thing  
 which is good, nor abstain from  
 what is evil, without his grace  
 and assistance.



*Prayer to be used every  
Morning and Evening, by  
the Scholars of the Sunday  
Schools, who are Ten Years  
of Age.*

Almighty God, who hast  
made me, and preserved me to  
this hour, I praise and glorify  
thy holy name for all thy mer-  
its. Bless me, I beseech thee,  
and pardon whatever thou hast  
been amiss in my thoughts,  
words, and actions; and give  
me grace to remember the vow,  
which was made for me at  
my baptism, by renouncing the  
evil and all his works. In-

oline my heart to that which is  
 good, and create in me an ab-  
 horrence of that which is evil.  
 Pour into my mind thy faith,  
 fear, and love, that I may serve  
 and worship thee, and keep thy  
 commandments.

Make me dutiful to my fa-  
 ther and mother ; obédient to  
 my teachers ; humble and re-  
 verent to all my betters ; kind  
 and civil to all people ; indus-  
 trious and contented in the  
 station in which thou hast  
 placed me ; and enable me to  
 do to others as I would have  
 them do to me.

Preserve me, O Lord, from bearing malice or hatred in my heart ; from lying and stealing ; from swearing, slandering, and evil-speaking ; and from all bad thoughts, words, and actions. Guide me by thy holy spirit, that I may live to thy glory ; and when I die, may attain everlasting life.

Bless all my relations and friends, and save them and me from all dangers [this day or night] through Jesus our Lord.

Our Father, which art in heaven, &c.

*A Prayer to be used Morning  
and Evening, every Lord's  
Day, by the Scholars of the  
Sunday Schools, who are Ten  
Years of Age.*

Almighty God, who hast appointed one day in seven to be kept holy, and employ'd in thy worship and service, and instruction in religion, grant me diligence in improving the means, which thou hast vouchsafed me of learning on this holy day, what may make me better, and happier in this world ; and by the constant practice of the



duties, which I learn, obtain for me everlasting happiness in another world, through the merits of my Saviour Jesus Christ. May all my thoughts, words, and actions, from the beginning to the end of this day, be such as will please thee. May I ever be thankful for having been led by thy good providence to the knowledge of thee, and of the importance of this thy day, by raising me up benefactors, to assist in giving me a pious and virtuous education. Teach me,

O Lord, I pray thee, to be duly sensible of the great benefit of such an education and careful to improve it, at all times, in a sober, honest life, to thy honour, and the salvation of my own immortal soul.

Our Father, which art in heaven, &c.

5-DE60

# HISTORICAL AND MORAL EXTRACTS,

Taken from the NEW TESTAMENT.

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## EXTRACT I.

THE NATIVITY OF JESUS CHRIST.

*S. Luke, Chap. i. v. 26 to 35.*

The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name

was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured! the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in



thy womb, and bring forth a son,  
and shalt call his name JESUS.  
He shall be great, and shall  
be called the Son of the High-  
est : and the Lord God shall  
give unto him the throne of  
his father David : And he  
shall reign over the house  
of Jacob for ever : and of  
his kingdom there shall be  
no end.

Then said Mary unto the  
angel : How shall this be, see-  
ing I know not a man ? And  
the angel answered, and said

unto her, The Holy Ghost shall come upon thee, and the power of the Higheft shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the Sdn of God.

\* And so it was, that, while Joseph and Mary his espoused wife were at Bethlehem, the days were accomplished that she should be delivered. And she brought forth her first-

\* S. Luke, Chap. ii. v. 6 to 21.

born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I

bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is **CHRIST** the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory be to God in the high-



est, on earth peace, and mutual good will amongst men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad

the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumci-

ing of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

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## EXTRACT II.

### CHRIST'S RESURRECTION.

*S. Luke, Chap. xxiv. v. 44 to 53.*

Jesus after he was risen from the dead was seen by two of his disciples, who were going to a village called Emmaus : and he said unto them, These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and re-



mission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things: And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted

from them, and carried up into  
 heaven. And they worshipped  
 him, and returned to Jerusalem  
 with great joy : And were  
 continually in the temple prai-  
 sing and blessing God. Amen.



## EXTRACT III.

THE PHARISEE AND PUBLICAN.

*S. Luke, Chap. xviii. v. 9 to 14.*

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners,

unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



## EXTRACT IV.

EUTYCHUS.

*Acts, Chap. xx. v. 7 to 9.*

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

And there were many lights in the upper chamber where they were gathered together.

And there sat in a window  
 a certain young man named  
 Eutychus, being fallen into a  
 deep sleep: and as Paul was  
 long preaching, he sunk down  
 with sleep, and fell down from  
 the third loft, and was taken  
 up dead.



## V.

## SERIES OF LESSONS.

## I.

This is the Lord's day ; let us never forget that on this day began our redemption.

Let us likewise remember, that it is only by repentance of our past sins, and by newness of life, that we are entitled to salvation.

But it is not thine own righteousness that shall save thee.

Be not wise in thine own eyes ; fear the Lord, and depart from

evil. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

## II.

God is present every where; but we are more immediately in his presence at church. When we are there, let us not make a mock at God, by any trifling, careless, and irreverent behaviour.

Let us not employ ourselves in gazing and staring about on the congregation, in talking



and whispering with our neighbours, as if he whom we came and profess to worship was not in all our thoughts.

Let us fix our eyes and minds on him only, and so worship him in spirit and in truth.

### III.

How can we worthily express our gratitude to God, who had compassion on his creatures, and sent his only son into the world to take upon him the form of man, that he might teach men the pure law of God, and redeem them from sin and death.

How can we deserve the mercy of God? Let us follow the steps of his blessed son, our Saviour, who loved those who hated him, and did good even to his enemies.

Blessed be the Lord God of Israel, who hath visited and redeemed his people, as he promised by the mouth of his holy prophets, that he would grant unto us that we might serve him in holiness and righteousness all the days of our life.

## IV.

Now is Christ risen from the dead, and become the first fruits of them that slept. The dead will not always sleep, but they shall be changed in the twinkling of an eye at the last trump, when the dead shall be raised, never to die any more. For this corruptible body shall put on an incorruptible nature, and this mortal body shall put on immortality.

So when this corruptible body shall put on an incorrupti-

ble nature, and this mortal body shall put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed in victory. O! death, where is thy sting? O! grave, where is thy victory?

## V.

The curse of the Lord is upon lying lips, but they that deal truly are his delight. In no wise speak against the truth, but strive for the truth unto death, and the Lord shall fight for thee.



Devise not a lie against thy brother, neither do the like to thy friend. Use not any manner of lie, for lies are an abomination to the Lord. A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. A thief is better than a man accustomed to lie; but they both shall come to destruction. The disposition of a liar is dishonourable, and his shame is ever with him.

A liar thinketh that he shall not be found out. He feareth only the eyes of men; but

knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret things.

## VI.

Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sin, and healeth all thine infirmities. The Lord is full of compassion and mercy, long suffering, and of great goodness. He will not alway be chiding, neither keepeth he his anger for ever. He hath not dealt with us ac-

according to our sins, nor rewarded us according to our iniquities. Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.

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## EXTRACT V.

ANANIAS AND SAPPHIRA.

*Acts, Chap. v. v. 1 to 11.*

A certain man, named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also

being privy to it, and brought a certain part, and laid it at the apostle's feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the



ghost : and great fear came on  
all them that heard these things.  
And the young men arose,  
wound him up in a linen cloth,  
and carried him out, and buried  
him.

And it was about the space  
of three hours after, when his  
wife, not knowing what was  
done came in. And Peter  
answered unto her, Tell me  
whether ye sold the land for so  
much. And she said, Yea, for  
so much. Then Peter said unto  
her, How is it that ye have  
agreed together to tempt the

Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straitway at his feet, and yielded up the ghost: and the young men came in, and found her dead; and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.



## E X T R A C T VI.

## THE YOUNG CHILDREN.

*St. Mark, Chap. x. v. 13 to 16.*

They brought young children to Jesus, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them.

## EXTRACT VII.

## THE PRODIGAL SON.

*St. Luke, Chap. xv. v. 11 to 24.*

A certain man had two sons:  
And the younger of them said  
to his father, Father, give me  
the portion of goods that falleth  
to me. And he divided unto  
them his living. And not  
many days after the younger  
son gathered all together, and  
took his journey into a far  
country, and there wasted his  
substance with riotous living.



And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my Father's have bread enough, and to spare, and I perish with hunger! I will

arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more

worthy to be called thy son.  
 But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found.



## EXTRACT VIII.

THE UNMERCIFUL SERVANT.

*St. Matthew, Chap. xviii.**v. 23 to 35.*

The kingdom of heaven is likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped



him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he

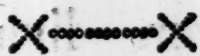
would not: but went and cast  
him into prison till he should  
pay the debt.

So when his fellow-servants  
saw what was done, they were  
very sorry, and came and told  
unto their lord all that was done.

Then his lord, after that he  
had called him, said unto him,  
O thou wicked servant, I for-  
gave thee all that debt, because  
thou desiredst me: Shouldest  
not thou also have had com-  
passion on thy fellow-servant,  
even as I had pity on thee?  
And his lord was wroth, and

delivered him to the tormentors,  
till he should pay all that was  
due unto him.

So likewise shall my heavenly  
Father do also unto you, if ye  
from your hearts forgive not  
every one his brother their  
trespasses.



VI.  
SERIES OF LESSONS.

I.

The word of the Lord came unto the prophet Ezekiel, saying, thus saith the Lord, I caused the house of Israel to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between them and me, that they might



know, that I am the Lord that sanctify them.

II.

But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I spared them for my name's sake, that it might not be polluted before the heathen, in whose sight I brought them out.

## III.

Yet also I declared unto them in the wilderness, that I would not bring them into the land, which I had given them, flowing with milk and honey, which is the glory of all lands: because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after the idols of the heathen. Nevertheless my hand spared them from destroying them, neither did I make an end of them in the wilderness.

But I said unto their children  
in the wilderness, walk ye not  
in the statutes of your fathers,  
neither observe their judgments,  
nor defile yourselves with their  
idols, I am the Lord your God:  
walk in my statutes, and keep  
my judgments and do them;  
and hallow my sabbaths, and  
they shall be a sign between  
me and you, that he may know  
that I am the Lord your God.



## EXTRACT IX.

## THE TWO SONS.

*St. Matthew, Chap. xxi.**v. 28 to 31.*

A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not, but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go sir; and went not. Whether of them twain did the will of his father? They say unto him, the first.



## EXTRACT X.

*St. Matthew, Chap. v. v. 33  
to 37.—43 to 45.*

Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven, for it is God's throne: Nor by the earth, for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because

thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he

maketh the sun to rise on the  
evil, and on the good, and  
sendeth rain on the just and on  
the unjust.

*Chap. vi. v. 14 and 15.*

If ye forgive men their  
trespasses, your heavenly Father  
will also forgive you: But if ye  
forgive not men their trespasses,  
neither will your Father forgive  
your trespasses.



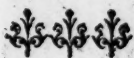
## CONCLUSION.

When I was christened, I was too young to answer for myself, therefore my Godfathers and Godmothers then vowed and promised for me, that I should forsake all wicked works and all sinful desires; that I should live in the fear of God, and keep his commandments: and that I should believe all the articles of the Christian faith.

But when I shall come to years of discretion, then I shall make the same vow and promise



in my own name; and I hope that by always keeping the Lord's day, by saying my prayers, by reading my book, and by doing as I am bid, I shall be prepared to undertake for myself, what will then be required of me.



*A Prayer to be used by Children,  
who are Twelve Years old, till  
they have been confirmed.\**

O Almighty God, thou that art the father of the poor and friendless, I return thee most humble and hearty thanks for having brought me to the knowledge of thy word. Continue, O Lord, to assist me with thy grace, that I may always remember the vow, which was made for me at my bap-

\* This is to be added to their usual prayers.

tism, that I should forsake all wicked works, and all sinful desires. Enable me to persevere in the study of thy word, that when I take upon myself my baptismal vow, I may be prepared to dedicate my future life to thy service, and the observance of thy word, through Jesus Christ, my Saviour.



SPECIMEN OF  
A Catechetical Exercise  
on the Moral Duties.

*Question.* What occasioned the death of Ananias and Sapphira?

*Answer.* A lie.

*Quest.* How did they die?

*Ans.* They fell down dead, with the lie in their mouth.

*Quest.* Why should a good child be afraid and ashamed to lie?

*Ans.* Because God, who sees all our actions, and knows all our thoughts, hates and abhors a lie: Secondly, because a liar is hated by all men: Thirdly, because a liar is worse than a thief: \* Fourthly, because the child

\* See p. 99 of this Spelling Book.



that will tell a lie, will soon learn to do every thing which is wicked.

*Quest.* Why is every liar a fool?

*Ans.* Because he thinks that he can hide his thoughts from God as well as from men, and does not know that God will sometime or other bring to light every wicked thing, which he tries to conceal.

*Quest.* Who are most accustomed to lie?

*Ans.* Children, who have never learnt their book, who never say their prayers, and who never go to church.



## HYMN I.\*

*The Advantages of early Religion.*

Happy's the child whose youngest years  
Receive instructions well ;

Who hates the sinner's path, and fears  
The road that leads to Hell.

When we devote our youth to God,

'Tis pleasing in his eyes ;

A flower, when offer'd in the bud,

Is no vain sacrifice.

'Tis easier work if we begin

To fear the Lord betimes ;

While sinners that grow old in sin

Are harden'd in their crimes.

'Twill save us from a thousand snares,

To mind religion young ;

Grace will preserve our following years,

And make our virtue strong.

To thee, Almighty God, to thee,

Our childhood we resign ;

'Twill please us to look back and see

That our whole lives were thine.

Let the sweet work of prayer and praise

Employ my youngest breath ;

Thus I'm prepar'd for longer days,

Or fit for early death.

\* The two following Hymns are taken from Dr. Watts's  
Hymns for Children.

## HYMN II.

*Examples of early Piety.*

What bless'd examples do I find  
 Writ in the word of truth,  
 Of children that began to mind  
 Religion in their youth !

Jesus, who reigns above the sky,  
 And keeps the world in awe,  
 Was once a child as young as I,  
 And kept his father's law.

At twelve years old he talk'd with men,  
 (The Jews all wond'ring stand,)  
 Yet he obey'd his mother then,  
 And came at her command.

Children a sweet hosannah sung,  
 And blest their Saviour's name ;  
 They gave him honour with their tongue,  
 While Scribes and Priests blaspheme.

Samuel the child was wean'd and brought  
 To wait upon the Lord ;  
 Young Timothy betimes was taught  
 To know his holy word.

Then why should I so long delay  
 What others learnt so soon ?  
 I would not pass another day  
 Without this work begun.

## REGULATIONS\*

For the Establishment and Conduct of

## SUNDAY SCHOOLS.

**T**HE utility of Sunday Schools for teaching the children of the poor to read, instructing them in the principles of the Gospel, and impressing on their minds an early sense of decency and order, is obvious and important. But to secure the good effects of these institutions, the best regulations will be necessary.

Time and experience alone can determine what are the best, as much will probably depend on local circumstances. The best, however, will no doubt be ultimately formed from a comparison of the different establishments in different places. With this view the following regulations, drawn up for the use of Sunday Schools in the Diocese of Salisbury, are printed for the convenience and information of all those friends to the necessities of the uneducated poor, who are interesting themselves in the progress of Sunday education, but have not yet adopted any plan.

1st. Where a parish is large, the direction should be vested in a Committee, to be chosen annually from the body of the Subscribers, consisting of six persons; of which the Minister should be a permanent Member. Where the parish is small, the sole superintendence should be in the Minister.

2d. One master or mistress should not teach more than from twenty to thirty children.

\* Reprinted from the Bishop of Salisbury's circular Paper, and inserted in this edition of the Spelling-Book by his permission.



3d. The number of masters or mistresses will depend on the extent of the subscription. Thirteen shillings per quarter will in general be sufficient for each master or mistress.

4th. If the subscription will afford masters or mistresses enough, the number of scholars may be unlimited.

5th. If it be necessary to limit the number of scholars, none should be admitted under five years of age, nor be excluded at any age. Should those of the latter description prove too refractory, after repeated admonitions, they must be expelled.

6th. The school should begin at eight o'clock in summer, and nine in winter; and be continued till four in winter, and seven in summer. The distribution of the middle of the day will depend on the time of Divine Service.

7th. The children should come with their hands washed, and their heads combed, and in all respects as decently cloathed as the circumstances of their parents will allow.

8th. They should attend their master or mistress to church.

9th. The names of the scholars should be called over each time of their being in school, and the absentees enquired after, reprov'd, and after frequent repetition of the fault, expelled.

10th. Nothing should be taught in these schools, but what is suited to the design of the Sabbath, and to the preserving of young people from ignorance, idleness, and immorality.

11th. The masters or mistresses are to instruct their scholars in reading, and the Church Catechism; and to inculcate such plain religious truths, as they can understand, and will tend to direct and fix their faith, improve their hearts,

and regulate their manners, viz. That the Sabbath day is to be kept holy, and to be employed in worshipping God, and in learning their duty; and never to be prophaned by neglecting Church, by idleness, or improper amusements. That God knows and sees their most private thoughts, words, and actions; will reward them if they are good, and punish them if they are wicked. That the best endeavours of the best of men are imperfect, and fall very short of their just duty to God, but that the imperfections of those who are sorry for what they have done wrong, and sincerely endeavour to do better in future, will be made up by the merits of Jesus Christ, the Son of God, who died to atone for the sins of the whole world.

12th. Occasional rewards should be bestowed on the deserving scholars.

13th. It will be of the utmost consequence to the improvement of the scholars, and will have a proper influence on the diligence of the teachers, if the Minister of the parish would be present at a monthly examination of the scholars in their reading, catechism, and prayers.

### 5 DEED

In order to obviate doubts which may occur relative to the expences attending Sunday Schools, the following calculation is added: A shilling each Sunday will be sufficient for one master or mistress, for teaching twenty scholars. Allowing ten shillings for twenty spelling-books, and thirty shillings for rewards of books, &c. the whole necessary expence for one master or mistress, and twenty children, will not exceed four pounds twelve shillings. Should the scholars amount to thirty, the weekly allowance may be encreased to eighteen pence, which will add twenty-six shillings to the annual expence.

A parish may make a considerable saving in the books, by subscribing a guinea out of the school fund, in the name of the Minister, to the London Society for promoting Christian Knowledge.

F I N I S.